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Must Remain in
Transcription Room

We talk so often about the meaning of work. What it means to oneself if you can describe it, if you can really indicate for yourself there are moments that you know, that was a result of work. And moments of deeper insight, moments when you are not yourself but something else is there and it lasts maybe a little while. How can one do it in the midst of life? Because unless it is done there, it is of no value. A couple of experiences that one says one is in touch with the infinite. It doesn't help you at all in ordinary life. Ordinary life is filled with finite, finite moments I almost would say, finite seconds, finite times, time sections. And each person, every one of us, is subject to whatever takes place outside and we receive it because that is the way we are adjusted to it. That's our life. An introduction now of something different, again and again this why, why, why do we want it? You can say, why do you want to be? It's all so very simple. Because you want to maintain yourself. Why do you come to music? Because you want to hear it. You want to extract something from it. You want to digest it. You come in order not to spend your time in some other way that is perhaps in your opinion, at that moment at least, a little less profitable. You look for profit. That's quite right, you must look for profit - for your life. Not only you have to protect it. Because if you want to protect it, it's already you know its your own. And many of us don't know that at all. Because we never think of it.

It's amazing how little you really think. About the questions that really should concern you. And you accept them simply because they happen to be and always have been like that. You never question yourself. Do you question why you wake up in the morning? Why shouldn't you continue to sleep? What is there that wakes you up? What is the reason for having, eyes to see the world or to experience things in your life? What is it really that makes a man and why should he be the way he is and sometimes the way he would like to be and he isn't? And when he is by himself, even then he doesn't understand himself. When he is with someone else, it takes sometimes such a long time, so much energy to come to an understanding and it ought to be so simple because one word ought to mean the same thing for everyone. But this constant questioning about that what is perhaps not true for you may be true for someone else, and it is not always true for you at any one time. And we are floundering, we are simply looking around here and there and hoping then for the best. And mostly you hope because you don't really do anything about it. And you don't question yourself enough. And you take every day so many breaths really to live and to continue to live, and some food in order to maintain yourself a little ( ). And you grow humdrumexistence. Sometimes monotony, sometimes you just, you happen to be there because you happen to be there. And why, why aren't you somewhere else? Because you're not somewhere else. And you don't question why you are where you are. You don't question why you are what you are.

And you don't know what to do with yourself. You see, it is so stupid. How often do you do things because they have been done before and you repeat them? And someone else tells you to do things and you do them because you don't know any better? Why don't you question every moment of your life? Why do you accept the stuff, the stuff that is given to you? Why do you, realizing that you are walking, want to walk? What is the aim of going from one place to another? For you? For yourself? To wear yourself out in unnecessary things? To keep on feeling about things that are quite useless, and you know it? And to have thoughts all the time because you're not equipped to have more understanding based on being. And when that sometimes it is utterly silly to keep on thinking because you won't get anywhere with it, and if you do, you exclude other possibilities of insight, which is emotion. And you also, you forget that maybe, and you have heard of it once in a while, that perhaps you could wake up. And that perhaps in that kind of state, there may be the possibility of having more that you can see then. Really see and understand. When you reach an impasse, when you are up against it, your head against the wall, the difficulty of a relationship, words will not do it any more. Everything hasn't been worn off. You're at the end. You're at an end of life's experiences. You are the end of what you have taken in originally as something you like, and after some time you don't like it anymore. And you want to switch over from one thing to another, and you have

no choice really because you don't know what is better. One's life is very much of a muddle and there is nothing really that gives you an insight on what you ought to do because newspapers, politicians, all the different indications of progress will not give you in your own life that what you need. You will enjoy it, the same way as you might enjoy a little trip to the West Coast. But why would you want to go? What do you expect? Why do you think it would be better that way? And what is the motivation? Why should you make changes in your job? To earn a little more money? To live a little higher? And again, again, for what? What is the satisfaction that you derive? What is it that your aim is in your life? To be recognized so that someone will take off his hat for you and bow and pronounce your name with a great deal of reverence and that then you feel that you have achieved and reached a certain height upon which you then can stand and look around and tell: "Here I am, proud of myself, and don't you see me?" And again, then what? What will happen tomorrow if everything drops away from you and that you have to stand there with the only things that belong to you really and that you could defend because that's the way you have that possession, that you defend it and that no one else can claim it. That you can defend it even against Mother Nature. And that you might even have an imaginary conversation with Mother Nature: "And as you think you own all this. You think that because you happen to breather that you are owner of the air. Or that that what I have given you as a body or what the stars have

directed or what has come from your father and mother in a long line of certain forms of life that you now parade in, and you think it is all you and yours and that for that reason you want to maintain it. In order to do what with it?" And these problems, you must think about because they have really very little to do with what you do during the day and how you spend your time, in order to earn a little money. There is no particular interest in that and you know it. It also gets monotonous. What would you do with an extra ten thousand dollars? Probably you wouldn't know. And you think about it, and you come to conclusions and the conclusions are words until you have another conclusion which is a little different and opposite until you talk to someone else and he tells you something and you believe it, that you ought to do it because such and such a person is a little older and maybe a little bit more wise than you are. And you depend on it, these stupid nonsense. And again you spend your time, your energies. Where will you find answers? You see this is really the problem because there is no use saying that that is the case. I would almost say that we all know it. We don't want to think about and sometimes you don't want to believe it, but when you come down to it you know, that is the case. And (that) when you face yourself, when you are by yourself, when you cannot get away from yourself, and you have to face it, and that then the conclusions are quite obvious; that you really don't know that much and that

you are in your whole attitude towards life, very very unwise and that many times you simply do things because you don't know any better and it seems the only thing to do with the limited amount of knowledge you have.

What is there in you with Being, what is your level? How high is it? How much is it interested in the continuation and the development? Not only continue. I say it is cheap to continue to live. It doesn't cost you very much. The trouble starts that when you want to build and you have no material and you don't even know where to get it. Because you have to build if that is an urge. I hope you will have that sometime. Not only to build a house out in the country, lovely as it is of course, and sometimes it is quite necessary because maybe you want to study, maybe you want to get away from the rest of the world for a little while. Maybe you want to have a family. Maybe you want to have children run around in the grass. Maybe you yourself want to be free from the effects of the city after a day of hard labor. And I think you are right, you are entitled to it. It is only physical, however. It is to a certain extent only satisfying to your body. Maybe you can sleep better because there is less noise and the air, of course, is clearer. What happens to the rest? If there is a rest, if there is something in you. And that's the first question to settle with yourself. Is there something else besides my body? And how do I know it's there when everything that is either emotionally or intellectually manifested through my body? How

do I know that there is something else? How do I know that there is something in existence? When I take everything away that belongs to the body including the sense organs, what is left? And have I ever seen spiritual matter? Have I ever measured vibrations as I call love? Have I ever weighed a thought form? what I call thinking in my brain? What is this that I call that kind of an occupation? having thoughts which I express and formulate? Why do I want them clear? What is it in me that wishes to communicate with other people? A herd instinct because that's the way I was brought up or that is inherent in me? Or is it because I know that I am with myself quite alone and surely not complete and I look for a companion in some form or other? Or I look for many people just to get lost in that that I don't have to face myself and take a substitute so that I so-called can become interested in helping them without being able to help myself? And how often do you think about these questions?

We talk about it now, Saturday night, end of the week, and a new week is coming. And what are you going to do that week? What are your plans? Again, how serious are you with your life? Tomorrow, today, a day of rest. A day of austerity, maybe? A day of recalling last week, the attempts you made? By this time you know what I mean. You know there are attempts possible to extricate yourself from this terrible situation of bondage. Human bondage. How one is bound like Gauguin, bound, trying to find freedom in Tahiti. And he didn't find it. And no one of us will find it as long as you're on earth. No one. As long as your ordinary

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mind, your ordinary feelings, your ordinary body remains what it is, it will be on this earth bound, forever and ever until, you might almost say, Mother Nature is finished and she throws you out. And do you rebel? Is there something in you that opposes that kind of a treatment? Because it will happen. Not only old age will set in. You'll become decrepit a little bit, resting on a stick, losing a little bit your eyesight, hearing. You may ( ) your mind won't function so quickly. You get out of breath maybe. Maybe you are an old person. Maybe they put you in a little institution for the aged and sit and watch TV. In the meantime you make a little money. You have fun. You enjoy yourself. Do you really? In the different occupations that you do, that you attend to and have to, what is your life worth? Where is the value? Speaking of values, speaking of weighing, the thoughts, the thought forms, the emotions, the wish-so-called- to think. And in the midst of that, with that kind of a thought, you forget that your life is worth more than just a little thought and you that you don't need all this logical building up of one proposition after another, and that what really counts in you is your feeling of an emotional kind if you can, lifting yourself up really giving you wings to be able to walk on air or impresseions, I've said before, so that you are a different person because you know; you yearn for that when you are alone. You know that. Because I'm not talking that kind of nonsense, When we talk of the spiritual ddvelopment of oneself. One know it is there because every onee in a while you gasp for it. When you're out of breath, when your

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your own. And to arrest that and to say "STOP, ENOUGH, I'm open; what is it you want to say to me?" And then you listen because then you have done something to avoid this momentum of an unconscious state that keeps taking over again and again and not allowing you a chance to really be effected in some way or another so that your conscience can start to talk. At the present time you don't hear it at all. It is not there for you. And still it is, it is there. It wishes, really. Everyday your conscience prays to God hoping. It asks God, "please, let him hear me." Because the conscience has a conscience. It knows what is right for that, and it will never forget that it is alive for the reason of understanding and to be united ultimately with his Endlessness.

And how little we have of it within ordinary life, and how we forget even if we know a little, and how often we have to be reminded, and how little then you are still willing to do. You haven't suffered enough. Maybe you're a little too easy still. And so I wish for you a very difficult Sunday, very difficult. Partly that I hope because of circumstances, and partly because you make it so that that like a pebble in your shoe, it will remind you that early in the morning you put on a hairy shirt and you are reminded of the purpose of life. Not to forget your aim. And really to suffer and not to get out of the way, but to work so that against the grain, until you reach a light like the stars, a level until you come into your own because that is your possession. To a good Sunday.

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We're making a little headway with different groups in different parts of the country. There is interest, but it has to be fed. And it is very difficult to find a means of doing it, to do it right. To some extent it's like unknown territory. How to teach and what are the ideas like. And everybody thinks that you know, and the market is already flooded with a tremendous amount of so-called well-meaning, let us say for one moment, I hope well meaning, attempts. And one has to see what is there as people. On what level do they live. And without being in any way conceited, because one has to be very open about it andfair, andone has to assume (and of course it is likely that you could assumee something) that there are not many people who are seriousl Not necessarily flippant; who really not only mena well, but do their best. And also make sacrifices in order to help their friends or their family and to do it right. That there are without any doubt well meaning fathers and mothers and that the rank and file of what we know as humanity in this country, and what there is as far as the rest of the world is concerned to what extent one knows just a little about it because it is so small--that really if you spend a couple of month s or even some year s in a different section of the world, what do you know really? Because, you see for that matter, what doem one know of the people you associa te with? And how often do you run up against the difficulty that they do not understand you? And you don't understand them. S ( ) in the first place they're not open , they don't want to tell you, and you are not that kind of a mind reader, and you don't know enough about their behavior to be able to judge how they are. And your own mind is not

capable really of encompassing someone els's mind. You have enough to do with your own. And so what will you do regarding all these different well-meaning attempts on the part of other people to satisfy a little bit of their conscience. Maybe if they have it or in an event to give them a little peace of mind. And then you see large groups of people becoming interested in some kind of what you consider from your standpoint to be really nonsense. And it is not bread at all, it's certainly not cake. But there are stones that they get to eat. And the surprising thing is that they're satisfied. This is such an idiotic idea. If one assumes that they should not be satisfied, one assumes they should not stand that kind of a drivel, that kind of religiousness sometimes of course that one knows it. Certain denominations of people, congregations who get together on a Sunday for this kink of a dogma and doctrine that doesn't mean very much, but at least that is what they profess. And that is enough for their lives. Howm much of the people who are living on earth is really necessary for the support of this earth? Howm many supporting cells are there in the body? I say usually 80%; I'm afreaid it is much more. Because I think out of the so-called more or less organically providing for the body a sense of living or at least an acknowledgement of the existence of themselves, which are not necessarily to support but that what really guides to some extent or is more or less a predominant factor in a man's body. And also the few people in ordinary life who dictate what we are doing. And most of it of course belongs to this supporting region who doesn't even know or has no idea why we are in Vietnam or why we're at war. And

of course they only know it when their son has to go and perhaps might even be killed. But for the rest, what do we know about life?

— And then you see, you try, how will I say it, to spread the gospel. One has such a wish that something that you know is right because you know it by experience and you know what it can give one if one is not only serious but also honest. And if one tries to put, with the best of intentions, these kind of ideas in a very simple form and even if one is willing as a teacher has to be to keep on repeating and repeating and repeating because he never should get tired of saying the same thing, hoping that someday, sometime, someone will answer or will wake up a little or will try at such a time to utilize that what has been told and put it to practice in their lives. And at the same time he is up against all kind of nonsense. And it is extremely difficult to admit that that is the mechanicality of life. That is earth.

Earth is not very beautiful when it comes to mankind. Mankind has grown away by its own nature from the soil because man is standing up. And with his head in the clouds, he doesn't know anymore where his feet are. And he assumes of course that he knows and he is so conceited. And he worships all the different things that continue to give him a certain satisfaction. Because again and again it is this question of only support and not wanting to do anything that makes him lazy. He doesn't want responsibilities, he doesn't want really to become a man. He wants to be carried by other people. He doesn't want to take that kind of initiative because otherwise his neck may be chopped off. It might hurt. He doesn't want it. People

have fear, such terrible fear. About themselves. I don't know where it comes from, unless they have an inflated idea of what they are capable of, and then when they try to do it and they see it wasn't possible and they were mistaken about what they hoped for or expected and they don't dare tell. Why, why is this that one cannot understand what a person feels because of incompetence or ignorance, not knowing enough of what is involved, and then they hide and they make it much worse. Because why should they hide? Why not just say I didn't know? It worked out the wrong way. At least they say something that belongs to their life and then maybe because of that it is cleared again in order to do something with it. Maybe in a different kind of a direction. But one shies away from it, and this covering up, this we do all the time. This wanting to appear better in the eyes of someone else. Not daring to tell that you've made a mistake. Not to dare to say that you are this and that and let it go for whatever it is and not to try to pretend and to be honest in your face and to show and not necessarily to cover it up because you hope you will be able to get away with it for the rest of the people that you know when you know for yourself what you are. You could know it and you can know it and you want to know it because how will you ever grow if you don't know what the foundation is on which you are going to build?

This is the difficulty of , you might say, presenting ideas. You may be fully convinced of your own theories or that which you believe is already axiomatic that it ought to apply to everybody, all mankind, and then the 90%, the 80%, the

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95 % of those who are well meaning have absolutely no interest, and when they are so-called interested then they start to talk all kinds of nonsense. And they don't know it, and you have to be patient enough to talk them: "Stop that nonsense". Work is abc, so simple, really so simple. Just for one moment exclude everything drom yourself as if you haven't heard of anything existing in the world, ask if you don't know anything about newspapers or radio. There you are, a human being looking at the earth as it is on which you walk and nature for whatever you can see, and you breathe and there you are, a creature. And now this creature is what it is and all it has to do is to say to itself: "This is what I am." and not to be ashamed. And to take that. That is the hospel truth. That is the way God would want us to emit what we are. But we build up such a terrible idea of how we should be and how knowing how mechanical and repetitious that we are, we always try to say it isn't that bad and we are really a little bit of something else because I got my name in the paper. And our measurements they're all screwy, and for earth useful enough, but who wants to be living on earth all the time? And these people cannot understand. Because they were born here so why , why about not being here? And the few, the few who are to some extent open, who believe that there is something in them that could remain in existence after the body dies, also that they disobey. With that they pray to God, and God is so vague. And all the thoughts of the universe that makes their head swim, they cannot concieve of it, afall the myriads of stars and constellations. And when you talk a little bit about astrology and you say, "I don't really, it's not for me." And maybe I don't want to know because why should I want to know what's

going to be dictated of my particular fate?"

The interest. Now the question is, should one arouse interest in people, or should one find only those where there is already, by some kink of a freak of nature, a desire on their part that maybe there is a possibility for further growth for them? And it is a possibility for further growth for them? And it is a very serious question because we are to some extent concerned with, I said spreading the Gospel, creating a couple of groups, which means of course more work and which means also when you say "a" you have to say "b" and "c" until the bitter end and because we cannot leave them alone. You cannot start awakening and then have them waken up and then say "and now What?" and not tell them. You cannot do that, it isn't right. So when one does it, one is committed. And how much then can you expect and with what kind of a good reason can you conscientiously give up such a thing when you definitely know that it won't lead to anything? And how do you know that it won't because tommorow maybe someone may understand work in the real sense of the word and all this preparation was necessary for it. And what will one do then? To select and to have judgment and to tell so and so, "oh no, you're no good because you never will be able to understand the ideas of Gurdjieff." And what right has one to say this and what right has one to say that unless you know the ideas of Gurdjieff, you will never be saved? Who knows that and what gives one a right to dare to say that you can dispense this kind of wisdom and that you are the proper representative of the ideas and that you, even if you think you have a message to fulfill, that yo are the proper perseon to fulfill it?

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I say these things because every once in a while you want to think of them for yourself when you approach other people, who you really want to consider that what is worthwhile for you, that you want to share it. You have to think twice and three times, and also at the same time, the fourth time, you have to do it. Sooner or later you must try it. Sooner or later you have to find out what it is that is alive in you and tobe able to communicate it, perhaps, and to find out how, and you then find out you cannot, then at least you have made the attempt. At least you will know because you have right then to say you couldn't do it. These are little tasks for a group and these are little discussions among people of who is there on their own periphery of their own life touching them to some extent to let them enter if they can when they do knowk even a little and perhaps not very clearly for you. And that sometimes you turn your head away because you don't want to do it, you don't want to see it. Like many times a person is sick but you want someone else to administer or someone has an accident and you're glad that you're not a witness.

It does require something on your own part. It does require a willingness to give yourself. To be able to dare to give it , and knowing within your hert that it is right and knowing that it has to be given without any possibility of return. You see you must learn this because it does not come naturally. Natural means that I will expect someone to do me a good deed when I am nice to them. Unnatural means I give like the Sun.. No questionsabout the Sun. Not even a shadown of doubt on the Sun. It is allright.

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This morning I spoke about the little solar system that arises when you open your eyes of physical sleep. All of a sudden it happens to exist for you. That is your world; with your sun as your intellect functioning, if possible, consciously. And this is the proble, always. How much of that is there? How much light is there? How much do you wish you yourself to be lit up? How much do you want this light to enter? How much do you want to be converted by that light? What is the dedication for yourself?

I say it because it is not the question of teaching. It's not the question even of having groups. And if is not that I suggest to you that you should go around like a missionary. Th e teaching that one does and which is most important is the manifestation of yourself as you are. And maybe you do know a great deal. And maybe you don't know at all how to telll and that there are different steps in that kind of a knowledge. And I say that it is not necessary to be a teacher. But it is something that is alive in you, and because it is alive you could be proud that something has made you alive and that as with this you show by the manifestation of your own life without even trying to effect, that you will effect because you are light. You are at such a time a representation of the Sun. In you. Coming out because you wish it.

This is your task, you see. And don't ever forget it. Because the necessity of knowing that work exists and that you do every once in a while make an attempt, it puts you under an obligation all the time because maybe you can forget it a little too easily. And you shoulkn't. Because when you do forget, when yo know there is a way out, particularly when you know by experience and you d n't want to continue with it because of all

kind of reason including laziness and lethargy, that then I have to tell you, you commit a sin.

You have to know this. Life on this earth is not easy. But life wishing to get away from this earth is much more difficult. But once knowing that there is a possibility and that you know what to do--and you have been told, there's no doubt about that--and you must know what is the difference between objectivity which is freedom and subjectivity which is being bound and remaining bound to this earth. If you forg the possibility of really utilizing it, you will die on this earth. You will disappear. Very seldom will a person who has known, have a chance to continue. Don't make a mistake about that. It is to your detriment that you hear it and that you don't like it and don't want to do anything. The time is still there to have. Don't commit yourself too much. But really when you know it is the only way out, when you are convinced of that , then you are bound to that, and then, I hope, not any longer to earth. You are bound to that what can bring you up, what can bring you to a higher level of being. And when that is there, when that is the experience, it is most interesting how easy it is even to talk about it. Because the words will come. They will flow through you. All you have to do is to let it and not obstruct it and to be really at such times in touch with a different kind of level from which ideas and truthfulness will flow. Through you. Don't ever worry about not being able when it is alive in you; you are and you're able because of you're alive. And then you live and maybe because of that others also can live. Through you because of you, with your, totally with you. For the love of God. To what kind of life.